



The Incredible Power of Kingdom Authority

Interview Transcripts

INTRODUCTION

INTERVIEWER 1:

In your session, you talked about this inclination or bent towards sin that we're born with. How does the enemy come to play on that part of our life?

ADRIAN ROGERS:

Well, Satan, of course, tempted Eve because he knew the power of pride, and the temptation in the garden of Eden was precisely the same temptation that made Lucifer, the son of the morning Satan, the father of the night, when he said, "Look, if you'll do this, you will be as God." He didn't say like God. We're all to be God-like. He said, "As God." You'll be your own little, cheap, tin God. You'll be as God.

That was pride. It was pride that made the devil the devil. God says, "You were perfect in all your ways, Satan, until iniquity was found in you." Well, what was that iniquity? Isaiah 14, he says, "I will be like the most high. I will exalt my throne above the stars of God." So, Satan wanted to be his own God. Now, he infected Eve with that. Eve took the bait, and sinned, and led. She became the devil's first evangelist. The sin is contagious. So, her first convert was Adam, and Adam fell into sin. There's something about sin that makes people want to spread it.

What was the devil's gospel? You shall not surely die. That was the devil's good news, which was a lie. So, here, man then gets a fall in nature. What happened is this, that Adam was a temple of God, afire with the presence of God. When the Bible says, "God walked with Adam in the garden of Eden," God did not walk with Adam by taking him by his hand. God is spirit. God dwelt in Adam. He lived in Adam. Adam was afire with the presence of God, but when Adam sinned, then God will not live in a dirty house. God moved out. Now, Adam is minus God in his spirit, and that's what it means to be lost.

A person doesn't have to be a bank robber, a rapist, a murderer to be lost. You're just minus God. So, now Adam is minus God, and rather than being God-centered, he is now self-centered. That self-centeredness is called in the Bible the flesh. It's called the old nature. We call it the Adamic nature.

All right. Now, here is Adam and his progeny with this Adamic nature. By the way, people say, "Well, we're made in the image of God." Hey, don't kid yourself. We're not in the image of God. We're in the image of Adam. Adam brought forth a son in his likeness and in his image. That's what the scripture says. I mean, look around. Do you think God's in this shape? I mean, we're not in the image of God. The image of God has been marred and defaced, and now we bear the image of a fallen man. If you've never seen a train, and I showed you a train wreck, have I showed you a train? I've showed you a train wreck.

You say, "Is that a man?" No, that's a wreck. He's not what God intended him to be. So, long answer to a short question, but how does this Satan work? Well, he has this Adamic nature. We call that the internal foe. Then, he has this world system, this cosmos. We call that the external foe. Then, Satan is at master control. He's working all of these things. If you think of the flesh like a pool of gasoline, think of the world as a lighted match, and think of Satan as the one who strikes the match and flings it. Then, that's the anatomy of a temptation, and that's the way it works.





INTERVIEWER 1:

There was a comment you made in there about the lost. I've oftentimes in Christendom heard people talk about the lost as our enemy. The reality is, and what I'm hearing you say, is that no, no, no, no, no. The enemy is our enemy. The lost are really people enslaved by that enemy. Is that a correct way to look at that?

ADRIAN ROGERS:

That is absolutely correct. When I was a schoolboy, I hate to say this, but I had an ability to box, and I love to get kids in fights. If I couldn't get in a fight, I would try to egg people on to fight, and then I would stand off and watch it.

INTERVIEWER 1:

This part of the flesh natures [inaudible 00:04:54]-

ADRIAN ROGERS:

That's the old Adamic nature. Confession is good for the soul. So, I would watch these kids fight, and I would initiate it. I think that's what Satan does. Satan gets flesh fighting flesh, and he stands back, and watches, and says, "Go to it boys." He is the instigator of the whole thing. These people that we see as our enemy, they are victims of our enemy, and therefore they're objects of our compassion. Obviously, we resist evil, and we do what we can do to stop evil people from evil acts. But beneath it all, we need to see who the real mastermind is, Satan himself.

INTERVIEWER 2:

Take that a little further. How do we oppose the sins of the flesh? How do we oppose the world system temptations that are coming from that direction? How do we oppose the attacks that are coming from Satan himself?

ADRIAN ROGERS:

Great question and very practical. Now, for example, God has given us three words, and this is a great oversimplification, but I'm going to do it to make the point. Against the world, the key word is faith. John in his little epistle says, "And this is the victory that overcometh the world, even our faith." We're never told to fight worldliness. We're told to love God. Again, he says, "And who is he that overcometh the world, but he that believeth that Jesus is the Christ?"

Now, if I'm worldly, it's because I don't understand who Jesus is. I've not found my all in the Lord Jesus Christ. I have a hunger I'm trying to satisfy. If it's not satisfied in Jesus, I'm going to try to satisfy it in the things of this world. But we sing that little chorus, the things of earth grow strangely dim in the light of His glory and grace.

So, we're never told to fight worldliness. We're told to love Jesus. Now, if any man loved the world, the love of the father is not in him. Let me give you an illustration. Somebody driving down the road in their automobile, and that little red light comes on the dashboard that's got little oil can on it. Well, the way to deal with that is just keep a hammer under your seat and just break that little light out. Then, you've dealt with. No, you haven't.

The light on the dashboard says there's no oil in the crankcase. Worldliness is the red light on the dashboard that says there's no oil, the love of Jesus in our hearts. It doesn't say that if any man loved the world, the love of the Father is not in him. It doesn't say that because we love the world, the love of God is not in us. It says because the love of God is not in us, we'll love the world.

So, if a person finds himself being worldly, which that temptation comes to you, me, and all of us, just check up. Is Jesus real to me? Am I in love with Jesus? And what brings Jesus to me is faith. This is the victory overcomes the world, even our faith. All right, now, let's move.





What about the flesh? Well, we're not told to fight the flesh either. If the key word against the world is faith, the key word against the flesh is flight, F-L-I-G-H-T. Flee youthful lusts, flee fornication. We're not told to fight the lust of the flesh. That's a losing battle.

Joseph, good example in the Bible. Mrs. Potiphar, I don't know what his last name was or whether that was his last name, but Mrs. Potiphar tried to seduce Joseph. Joseph must've looked like you, David, handsome and young, and just Joseph, a fine, virile, young man ... Sorry about that, Dale, but ...

So, anyway, Mrs. Potiphar tried to seduce this young man. I know some preachers, they would say, "Now, Mrs. Potiphar, you ought not to act this way. Let's you and I kneel down by the bed and pray about it." He didn't do that. He saturated that place with his absence. He got out of there.

Flee fornication. Don't put yourself in those situations. Don't watch those movies. Don't go to that secluded rendezvous. If you're trying to lose weight, throw away those chocolates. Get that pack of cigarettes out of the dresser drawer. Don't put yourself in that temptation.

So, against the flesh, the key word is flight. Learn to be a first-class coward. I mean, God makes a way to escape, and sometimes the way to escape is the king's highway, two legs, and a hard run.

Now, what about the infernal foe, the devil? The key word is not faith, and it's not flight. It's fight, F-I-G-H-T. Resist the devil. He will flee from you. You'll never outrun the devil. There has to come a time when you understand that Jesus said, "I have given you authority over all the power of the enemy." You don't have to take that stuff from the devil. Draw nigh to God, he'll draw nigh to you. Resist the devil, he'll flee from you, and you in the name of Jesus can come against him.

Sometimes we think, who are we to do that? I'll tell you who we are. We are children of God who've been given power of attorney. We can literally in the name of Jesus come against him.

Now, you don't chase him. So, having done all stand, there's too much devil chasing around here. We're not called to be ghostbusters, but what we do is to stand in the name of Jesus. As we talked about that scripture, we wrestle not against flesh and blood, but against principalities and powers. But some people just say, we wrestle not. No, we wrestle not against flesh and blood, but it is a battle, but thank God it's a battle already won if we'll come in the name of Jesus with clean, pure hearts.

So, against the world, the key word is faith. Against the flesh, the key word is flight. Against the enemy, the devil, the key word is fight, but it's the good fight of faith.





SESSION 1: TAKING BACK LOST GROUND

INTERVIEWER 1:

Dr. Rogers, can you give us a definition with handles on what is kingdom authority?

ADRIAN ROGERS:

Kingdom authority is the legal right to act on God's behalf. All authority comes from above, and so when He gives us authority in His name, we become His agents. And to live with kingdom authority is to act as an agent of the king.

INTERVIEWER 2:

Why is it that God didn't take the authority back that Adam forfeited?

ADRIAN ROGERS:

Because God is righteous. I use an illustration about a friend of mine, I won't use his name because it might be embarrassing, but a very fine boy. His father gave him a brand new automobile when he was in college and that youngster turned around and gave that automobile to another person. Now, I don't know how the father felt about that, but when that boy gave that automobile away, it would not have been right for that father to go back and snatch that car back because his son gave it away. Now, it wasn't his father's will I'm quite sure that the son did this and I think it was a foolish thing that he did, but he did it. Now, God is not going to go back and snatch the dominion that Adam forfeited, but God is going to regain it legally.

And we said we had three little points that kingdom authority was gloriously given, it was legally lost. That is Adam did forfeit. He gave it away. Satan was a con artist, but still Adam forfeited that dominion. It was dominion, was gloriously given, legally lost, and it is righteously regained. It was lost by a man, therefore it must be regained by a man. All of us. There are only two men who've ever lived, Adam and Jesus. Either we are in Adam or we are in Jesus. Theoretically in Adam, all die, in Christ, all are made alive. And what we lost in the first Adam, Jesus bought back. But here's the wonderful thing, we gained far more in Christ than we ever lost in Adam. I had rather be a saved sinner than an innocent angel. It is better to be a redeemed sinner.

What we have in the Lord Jesus, Paul tells us in Romans 5, is much more, much more, much more than we have in the Lord Jesus Christ, but God is righteous. Now, if God just went in there and snatched the dominion back and said, "Adam, here it is. Here's a second try," He would have been untrue to His own nature. Some people think that the greatest attribute of God is love, well, He is infinite love. But if you had to go through the lexicons of this world and get one word that would epitomize God, which no one word could, but you would have to use the word holy. God is holy, God is righteous, infinite purity and God cannot transgress His own nature.

The things that God can't do, for example, God cannot lie. God cannot be untrue to Himself by the very nature of things. And God is the chief justice of the supreme court of the universe. They say in a courtroom, when a guilty man is acquitted, the judge is condemned. If a judge knowingly, willingly, deliberately bypasses punishment, then the judge himself becomes a sinner. The wages of sin is death. God said that that penalty had to be paid. That's the reason for the cross, that God is both just and the justifier. Just and the justifier of those that believe in Jesus. "Oh, to grace, how great a debtor, daily I'm constrained to be." So that's it. God does not arbitrarily, with brute strength, go in and snatch it back. People say, "Why doesn't God kill the devil?" He doesn't kill the devil. He puts His son on the cross. Amazing grace.





INTERVIEWER 2:

What kind of restraint must it take on God's part not to take authority back? I mean, that's incredibly practical because every parent lingering by the bedside of a dying child, that's the issue. What's God's attitude in those kind of circumstances?

ADRIAN ROGERS:

Why does God allow evil? Why does God allow suffering? Well, there are many answers to that, but I guess the key to it all is Romans 8:18, "For I reckon that the sufferings of this present time are not worthy to be compared to the glory which shall be revealed in us." He doesn't say as the suffering, so the glory, he says the suffering can't even be compared to the glory. I guess if I were shipwrecked, could only have one book, I don't have to guess about this, it would be the Bible. But if I could have one part of the Bible, it would be the New Testament. If I could have one book in the New Testament, it would be Romans. If I could have one chapter of Romans, it would be Romans 8. If people would understand that eighth chapter of Romans.

And in that eighth chapter of Romans, it talks about what happened when Adam sinned and it says that the entire creation was ruined. The creation groans and travails in pain. We live in a world that has the curse of sin on it. Everything we do, we might call that in the law of entropy. Everything is rusting, rotting, decaying, and the animals, what Darwin called the survival of the fittest, the red tooth and claw is really creation groaning and struggling. The entire creation groans. And then it goes on to say, "And not only they, but we ourselves, which have the first fruits of the spirit, we groan within ourselves."


Folks, it's going to get worse. You're going to get sick, you're going to die. I'm going to die. I don't know how it's coming, but I'm going down to the ground to rot. I mean, it's not a pretty picture. We live in this world that has the curse of sin on it. We live in a ruined creation. So there is the groaning of nature, there's the groaning of the Christian, but there's also the groaning of the comforter. The Holy Spirit Himself maketh intercession with groanings that cannot be uttered. And we know that no matter what happens, the Lord says, "Be of good cheer, I've overcome the world." He gives us grace and strength, but we are not yet redeemed in our bodies. That's the reason, kingdom authority, and this is a critical point.

Kingdom authority is over the world of flesh and the devil. It is spiritual authority. We do not have authority over cancer. We do not have authority over wild animals. There is a not yet codicil. We see not yet all things put under His feet. They will be, but there's a not yet. And in the meanwhile, I reckon that the sufferings of this present time are not worthy to be compared to the glory which shall be revealed in us. Now, you talked about a dying child and you're there at the bedside, I have a little boy in heaven. If God would've spared my child, I would've been so blessed. But God did not. Does God heal? Yes. Do I believe in miracle healings? Yes, I do. I believe God heals by miracle and by medicine instantaneous in time, naturally and supernaturally, but He always heals. With Jesus stripes, we are healed.

It may be eternity, but friend, we're healed. And sometimes we're praying for somebody who's sick and say, "Lord, make them well" and they die. And we say, "Well, my prayer wasn't heard." Man, they're perfectly whole. They're perfectly whole and they are healed. We're the sick ones. And sometimes we get it all warped and twisted. But if I have a loved one or if I get sick, I'll guarantee you I'm going to pray and God to heal me. I surely would. And I believe God has healed me supernaturally, but being healed is a lot like going to the bank to ask for a loan. You go in there and you talk to the loan officer, the bank president, and he decides, "Is it best for you?" And even more, "Is it best for the bank?" And if he concludes that it is, he'll make the loan, but he may not. It's his discretion.

Now, going to God for healing is a lot like that. He may, He may not. He knows what's best. But if I have money in that bank and I want to make a withdrawal, I don't go sit down and plead with the bank president. I write a check and present it. And when I put my name on that





check, that's my authority for that teller to take the money out and give it to me. Now I can write a check with victory over the world of flesh and the devil. I don't have to say, "Lord, give me victory over Satan." He said, "I've given it to you. Use it. I don't have to be conformed of this world because I told you, don't be conformed of this world. I have given you everything that you need."

And so there are certain things that we have authority over. We don't go see the bank president. The bank president says, "You've got that in the vault, use it." So sometimes God may heal and sometimes He may not. And the problem of suffering is a great mystery. But we know had there been no sin, there had been no suffering. Let me use this illustration. I may have talking too long on this point, but when our little boy died... Joyce and I lost a son, beautiful baby. We didn't lose him. We know where he is, but a little boy died, one of those mysterious crib deaths. He died on Mother's Day. And I was a young preacher just out of seminary, had two other children and God drew us so close to Him through all of that. Men throw broken things away, God never uses anything until He first breaks it.

And we went through brokenness. Our little boy went to heaven. We never lost mother, father, brother, sister. We were just kids, seminary educated, but we turned to God with all of our heart. Well, after the funeral and so forth, I went back to the hospital to make a visit. There was an old curmudgeon that I'd been witnessing to, and he was a crusty old sinner. And I went back in to see him. He said, "What are you doing here?" I said, "Well, I came in to see you." He said, "You still serving God after what He did to you?" I said, "Let me tell you something, you have got it 180 degrees wrong. Had there been no sin, there would've been no death. My little boy would not have died. I would not have known this sorrow."

"If you think that I'm going to line up with sin and Satan, you're wrong. Satan has a greater enemy than he has ever had in me because I'm not lining up with the one who is the agent of this problem. I'm lining up with the one who is the answer. Now, there may be some things I don't understand that I'll learn when I get to heaven, but I do know this, that the sufferings of this present time are not worthy to be compared to the glory that will be revealed."

INTERVIEWER 1:

The me ask you this one last one. Thanks for sharing your heart on that. It's wonderful. In the garden, the enemy told them they could be like God, do we still have people that buy that today?

ADRIAN ROGERS:

You better believe it. All right. What does everybody want to be? Number one. Who's number one? God. In the human heart, there is this inordinate desire to be number one. By the way, Joyce knows that she's not number one in my life. She knows she's number two, and she likes it that way because she knows I can love her so much more by making God number one than I could by making her number one or me number one. And there's only room for one number one, and it's God. But then let's move, just say from the American way of life, let's just move to the esoteric and the false religions of this world.

What are the Eastern religions all about? Being God, that we are our own God ask Shirley MacLaine or any of these. That's what the whole thing is built on, that you are as God. This is not new. It's one of the mustiest things around. It goes all the way back to the Garden of Eden to be as God. And so what they do is they say, "We're all a part of God, and God is a part of all of us." Now, it's one thing to say God is love, that's true. But don't say love is God, that's false. God is light, that is true. But light is not God, that's false. And the reason why I say, Satan is so crafty, but they say, "Well, everything is God, the earth, the sky, the moon, the stars, the trees, you. We're all part of God. This cosmic consciousness, we're all part of God."





Well, think about that, that doesn't elevate us. That really dehumanizes us. If I believe that everything is God, then I believe the trees are God and then I'm God and the dirt is God, and I am God, therefore I am dirt. When you see what it does, these humanists, they're not really humanists. They're animalists because they don't see a distinction between man and God. We're talking about man being body, soul, and spirit. Animals don't have a spirit. Animals only have body and soul. Animals do have a soul. The Bible speaks of animals as living souls. Reading the Book of Genesis, they call living creatures, but it's really living souls. Your dog has mind, emotion and will, but your dog never prays, doesn't consider eternity, doesn't think of God.

Plants have a body, but they don't have a soul. Animals have a body and a soul, but they don't have a spirit. The thing that makes us in the image of God is spirit. God is a spirit. Literally, God is spirit and they that worship Him must worship Him how? In spirit and in truth, and God's spirit, bears witness with our spirit that we're children of God. And so in the rank of the human personality, there is authority. The human spirit is to rule the human soul. And the human soul is to rule the human body. Now, if a man's body is in control, he is in bad shape. He's sensual. The alarm clock says, "Get out of bed." His body says, "I don't want to do it." Then he's ruled by his lust, his passions. That's the lowest form of life.

Sometimes a man is not mastered by his body, but mastered by his soul. This is the businessman who is making money or planning or the football coach or the athlete or the beauty queen, whoever it is, they are just driven to do these things. And the soul is in control, but the soul is to be subservient to the spirit. The Holy Spirit in man's spirit helps man to know intuitively what he ought to know. And then the Holy Spirit and the human spirit speaks to the mind, the emotion and the will, the soul, the mind, the emotion, and the will drive the body, not the body driving the soul, but the soul, the body being subservient to the soul, which is subservient to the spirit. And then the body goes out into the world. And who is being manifest? God because it is God inhabiting our humanity and displaying His deity. And that's the way to function with unction. So there is authority everywhere, even within the ranks of the human personality.





SESSION 2: STRENGTH THROUGH SURRENDER

INTERVIEWER 1:

Made a statement earlier about God does not give authority to rebels. I'm sure there's people that are just taking in much from this series and if they're wondering at the same time, "Well, how in light of Romans 13 and authority, what about the Hitlers and the Saddam Hussein's and the people that are in places of authority in nations, but who have wrecked havoc upon the world?" Help us understand that.

ADRIAN ROGERS:

Well, when I'm talking about God not giving authority to rebels, I'm talking about God not giving spiritual authority to rebels; authority of the world of flesh and the devil. Hussein or any of these others have no authority of the world of flesh and the devil. They have the authority that comes from brute strength or machinations or evil, wicked plans. And that's a different kind of authority that I'm talking about. I'm talking about kingdom authority. God does not give the incredible power of kingdom authority to rebels. And even these people are still subservient to God's overruling.

When Jesus was before Pilate, Pilate said, "Hey you. Why are you being so quiet? Don't you know that I have the power to crucify you or to set you free?" Jesus said, "You don't have any power, but what was given you from above." Even Pilate, who was complicit in the crucifixion of Jesus Christ, was still under the overruling authority of God. But that's a different kind of authority.

Where Romans 13, he says, "There is no authority but of God." That means that God rules the whole world. God, the Holy Trinity, never meets an emergency session. God never says, "What am I going to do now?" God is God and not a blade of grass moves without His sovereign permission.

But kingdom authority, oh, the world of flesh and the devil is not given to wicked, malevolent people, but to submissive people.

INTERVIEWER 1:

That's good.

INTERVIEWER 2:

That really gets at something you said about power, as opposed to authority. That power is innate, but authority is conferred.

ADRIAN ROGERS:

Is conferred.

INTERVIEWER 2:

What does that mean to us?

ADRIAN ROGERS:

Well, for example, we all have certain amount of power that we were born with. We have physical strength. We have intellectual strength. We may have position. We may have finances or whatever. And so we can do what we want to do, because we have that particular strength or power.





But authority comes from above and it relates to the one who has put it in our hands. So, when a policeman knocks at a door and says, "Open up in the name of the law," he's not trying to get you to open that door because he has power. He may be 150 pounds and not with bulging biceps, but behind him is the whole police force, and behind him is the state militia. And behind that is the National Guard and that is whatever powers there may be. And so many of us in the flesh, want to live with power, rather than exercising authority. And authority is far greater than power.

INTERVIEWER 1:

Attach for me one more time, this understanding of obedience and walking under authority and how as we walk under authority, God is able to use us as men and women of authority. How does that work?

ADRIAN ROGERS:

Well, if you had somebody working for you and you wanted to give them a promotion, maybe make them an executive vice president. But then you saw that these people were disobeying your memos and your directives and did not have your business at heart, "ipso facto." You say, "That's the wrong man for an executive vice president. Why should I empower this man when he does not care for me or what I want done?" Why should God give executive ability to rebels? Why should God increase your strength to serve the devil? He's just not going to do it. And so the apostles said, "We are witnesses of these things, and so is also the Holy Ghost, whom God has given, to them that obey him."

Why should God give me spiritual power if I'm not obeying God? But when I obey God, then God says, "Okay, now here's your spiritual power. Because what I want you to do, what you're willing to do, I'm now going to empower you to do."

INTERVIEWER 1:

Dr. Rogers. This has huge ramifications to church leaders then.

ADRIAN ROGERS:

Oh, yes.

INTERVIEWER 1:

If we are pastors and leaders, deacons in churches and we are walking habitually in disobedience, and yet we're trying to take our city for God...

ADRIAN ROGERS:

Yes.

INTERVIEWER 1:

We're in trouble, aren't we?

ADRIAN ROGERS:

Are in trouble and actually we're more than foolish. We're wicked. That disobedience, Samuel said to Saul, is like witchcraft. Witchcraft. You are actually over in the occult. You are on the devil's side of the fence, when you're living in disobedience to God. It's not that you're merely missing a blessing. It's a clenched fist, in the face of God. It is high treason against heaven's king. And when we realize that, then it is no wonder that we don't have the blessings of God.





But the irony of the thing, brother David is this, that a person who is living in disobedience, can do a certain number of things. They can construct buildings. They can raise money. They can talk people into uniting with the fellowship and so forth. And they say, "Look what I'm doing." And God says, "It is nothing."

Jesus said, "Without me, you can do nothing." That's a zero with the edges trimmed off. You can do nothing. You say, "Well, I think I'm doing something." I say, "That's your opinion." In the white light of eternity, it's a goose egg. It is nothing.

And so the flesh can make some achievements, but spiritually it is nothing. And so there's a day of reckoning coming. We're coming the judgment seat of Christ and there's a lot of wood, hay and stubble that's going up in smoke, because it was done in disobedience to God.

INTERVIEWER 1:

What would you say to somebody who's watching this right now, who even as they're listening to this, whether in a Sunday school class or in the privacy of their own home and they are beginning to sense the conviction of the Holy Spirit saying, "You know what? This is..." And they're getting revelation right now as you're sharing this thing. "No wonder as I'm praying. No wonder as I'm doing this, things are just are not happening." I don't mean selfishly. I just mean there's no spiritual life there because of disobedience. What would you say to them right now?

ADRIAN ROGERS:

I would say to start at that point, where God is dealing with you, and obey. That sounds simple, like a truism. But why not? Why not obey him? Do you know why people don't obey the Lord? Very frankly, they're afraid if they began to obey God, that they're going to have to give up their own desires and self does not want to obey God.

The Bible says, "That the flesh lusts against the spirit and the spirit against the flesh." So, there's a war and the old man says, "Don't give up. Don't let go of your life." But Jesus said, "Whosoever will save his life, shall lose it. But whosoever shall lose his life for My sake, and the Gospel's, the same shall save it." Jesus is not telling you how to be a loser, but how to be a winner, but you win by losing. You win by giving up yourself.

When we were kids, we used to play Finders Keepers, Losers Weepers. And Jesus says, "Keepers Weepers, Losers, Finders." When you say, "Okay, Lord, I will obey. Yes, Lord, what do you want? I'll say, yes Lord. Yes."

And when we see that, we see, God says, "Thank you my child. Now, let me pour my blessing into you. Let me show you what I want to trust you with."

But we just don't believe that God knows more than we know. We think, "Well, I better not let Him have His way in this issue. I better not tell Him what He can do with my money or my vacation or my physical relationship or my amusements. Oh, no, telling what He'd do to me."

God is good. It's the same old lie that makes us that way, that Satan told Eve in the garden, that God's holding things out from you, isn't He? God's trying. Did God say you can't do this? It's the same old lie. There's nothing new.

INTERVIEWER 1:

Tell me what, you spoke earlier about abiding, and I connect that word a lot with the word surrender because you see that branch just abiding and surrender and the vine.

What would you say in your life, your ministry, all the different facets of who you are sitting in that chair right now, what are the keys that you have found, in a very practical and personal way, to be surrendered to Jesus? What does that look like?





ADRIAN ROGERS:

Well, I'm going to tell you something that's a little personal, a little intimate. But I have a little habit I call, I pace myself; P-A-C-E. P-A-C-E stand for something.

P stands for praise. So, when I wake up in the morning, as I did this morning, I just lift my hand to the Lord. I mean first thing out of bed. "Lord Jesus, I praise you. I praise you." And here's what I praise Him for. "I praise you, Lord, that You gave Yourself for me." Now, what that means to me is, I did not have to start today with the baggage of any sin because the blood of Jesus Christ, God's son, cleanses from all sin. "So Lord, I praise You that You gave Yourself for me."

Then now I do this alone. I don't do it in public; talking about it in public. But I turn my hands up this way like I'm going to receive a gift and say, "Lord, I accept You." The P is the praise. A is accepted. "Lord, You gave Yourself for me that You might give Yourself to me. So Lord, right now, fill me anew and afresh with Your spirit."

The Bible says in Ephesians 5:18, "Be being filled. Be being filled." "Lord, I receive You, in all of Your sweetness, in all of Your fullness, right now, anew and afresh." Now, then I do all this with the hands. So, "Lord, I praise You that You gave Yourself for me." "Lord, I accept that You've given Yourself to me."

Then what about the C, What does that stand for? Control. I put up my hands in surrender and I say, "Lord, I'm Yours. This is Private Adrian reporting for duty, General Jesus. I am Yours. Whatever You want me to do today, I surrender to Your will." That's the C, control. "I'm under Your control."

Then I'll take my hands and I'll spread them out like this and say, "Lord, it's going to be a great day. Now, Lord, You gave Yourself for me that You might give Yourself to me, that You might live Your life through me, and that I might live my life with You." And that's just the starter. You can do that. I'd like to recommend people listening to this, try it. Just pace yourself; praise, acceptance, control and expectation. And just go through that little checklist just like a pilot does before it takes off the airplane.

And then I will find myself doing that. Excuse me, all through the day. Before I walked in here, I bowed, walking out of my door and prayed, "Lord bless this. Lord, use me." And forgive my emotion but that's a habit, that abiding is not a once-for-all thing. It is a continual thing, as you said, like a branch with a vine.

INTERVIEWER 1:

There's a yieldedness, and that's something that I think God finds so precious, is a vessel that's willing to be yielded and molded and shaped, as pastors, as people who want to follow Jesus and who long to give Him pleasure and to bring Him glory, and thank you for sharing that with us.

ADRIAN ROGERS:

Well, a vine and a branch on a wonderful, wonderful illustration, John 15, tell you several things about a branch that abides.

Number one, it is a life of absolute dependence. What good is a branch without a vine. It's good for nothing but to be cast in the fire. You can't even make furniture out of it.

And it's also a life of deep restfulness. A little vine, you seem to be at rest. A little branch, yes, but Adrian, you're not so much at rest. "Little branch, why are you at rest?" "Well, you see, I have reduced all my concerns to one thing, and that's to abide in the vine. When I need moisture, I don't worry about that. That's not my business. The vine gives me moisture. And when I need leaves, that's not my concern. The vine sends his life and sap into me and gives me leaves. And when it's time of the vintage and I need grapes, I don't worry about how many, what color or how sweet or how sour, how big. That's none of my business. I don't produce the fruit. I just





bear the fruit." And it's a life of dependence, a life of restfulness, and it is a life of absolute surrender.

The branch has no side issues. It exists for one thing, and that's for the vine. Absolute surrender. "Well," he said, "But I've got to eat. I've got children. I've got grandchildren. I've got vacation. I've got to wash my car." All of those are necessary, but they're just subsets of the main issue, which we just abide in the Lord Jesus Christ. And so we just have to practice that, day by day, of absolute surrender, deep restfulness and wonderful productivity, by just abiding in him.

INTERVIEWER 1:

And that's what really releases kingdom authority through our lives, isn't it?

ADRIAN ROGERS:

And God just flows through us.

INTERVIEWER 1:

Yeah,

INTERVIEWER 2:

Man. I became a Christian in 1970, and the first preaching I can remember hearing was about total commitment, and I believe to this day that it got me started off in the wrong direction, in the direction of religion and works.

ADRIAN ROGERS:

Right.

INTERVIEWER 2:

And what you've been saying about commitment and surrender, that surrender is so much more powerful than commitment.

ADRIAN ROGERS:

Amen.

INTERVIEWER 2:

My, it's a message that we desperately need.

ADRIAN ROGERS:

Yes. People think they're committed sometimes, and it's will worship. Colossians has a lot to say about that, and it just puffs up the flesh and makes you a legalist and a Pharisee and actually becomes kind of a dead end road, where you run out of gas, and there's no joy in it, but there's such joy in abiding in Christ.

In John 15, after He talked about the branch and the vine, He says, "These things have I spoken unto you that My joy might be in you and that your joy might be full." The life of joy, it is not a carefree life, but it's a careless life, in that it is not full of care.

You never see a branch struggling to bear fruit. It just abides. And therefore, it is the work of the vine, not the work of the branch. And that's all the difference between, as you said, as a new Christian, I started out to do things for God. I did the same thing.





I started out and I was going to do all these things and became a life of struggle, and I found out that I couldn't, and that I'm learning. I'm learning how to abide, and I would think a man of my age ought to know better, but I'm still learning.

INTERVIEWER 1:

And that place of surrender, it seems to me in my own life, comes to the degree that I see who He is, because I know Him and I trust Him, and I'm able to be yielded to Him.

ADRIAN ROGERS:

Right. Right. That is the key, to know who He is. Let me use an illustration.

I have a wife that I'm very much in love with, but I go out of town sometime and you might ask, "Well, Adrian, why you are away? Who keeps an eye on your wife?" I say, "Well, what do you mean?" "Well, how do you know she doesn't have a boyfriend when you're out of town?" "Well, I'm not worried about it." "Well, Adrian, how do you know now that she just doesn't have a boyfriend?" "I'm not worried about it." "Not at all?" "Not in the least." You say, "Well, boy, what great faith?" I say, "No, you're wrong. What a great wife. What a great wife."

Now, why should we be padded for trusting God? What a great God. When we see who God is, then faith is axiomatic of knowing God. If we're having trouble trusting God, it's because we do not know him. Those that know thy name shall put the faith in thee. It is to know God is to trust him. To trust him is to obey him. To obey him is to be blessed, and it all starts with knowing Him.





SESSION 3: THE PROBLEM OF UNWORTHY AUTHORITIES

INTERVIEWER 1:

The session we've been talking about unworthy authorities, and we talked a little bit about somebody who has a rebellious spirit, and how God doesn't trust authority and trust authority to one that has a rebellious spirit. What does a rebellious spirit look like?

ADRIAN ROGERS:

Well, sometimes it's hidden. It's very hard to see sometimes, and I recognize it in me when people don't know that I have it. That somebody might be telling me to do something or I feel that they are being a little abusive or manipulative, I find myself bowing up on the inside. And I may smile and act compliant, but then I analyze in my heart, my spirit is wrong and it's rebellious. When I first started preaching Dale, I had to scratch and plead and pray to get a sermon, to get something to preach. "Oh God, if you don't help me, it just won't be done." Now, I've learned how to preach, and I don't want to say it arrogantly, but I know how to get up a sermon. And I can preach in the flesh and the person sitting out there would not be able to discern it.

It's a good sermon, truth. And so I might not be doing bad in the flesh, but I'm doing good in the flesh, but I'm still in the flesh. Once the devil gets me in the flesh, doing good in the flesh, then he can get me to doing bad in the flesh. And that's where a lot of preachers get into trouble. After a while, they become professionals. I don't want to ever become a professional. And they get to where they know how to do it, but it is not in the spirit. They're not depending upon God.

They're not trying to do bad, but they have just ceased that quiet time, that dependence, that devotional love, that freshness with God, and they're going about the business, but they're in the flesh. The congregation may not know it at first, and then they'll say, "Good night. What happened to him? Look how far he fell." Well, maybe they didn't know how low he was living, and he didn't fall all that far to begin with, but he's been in the flesh, having a rebellious spirit. And rebellious spirit doesn't mean he is running stoplights or robbing banks, it just means that he has become his own god. He's living his own life. He's doing his own thing, which is rebellion.

INTERVIEWER 2:

We talk about authorities and being submitted to authorities. I find that one of the things that people struggle with is when they disagree with somebody in authority, and it's right for them to disagree with that authority, that they don't know how to handle that well. How does somebody biblically appeal to authority?

ADRIAN ROGERS:

Well, first of all, for example, if I am working, if I am working in a department store, and the manager comes to me and he says, "Look, when you're filling this container, this container says 16 ounces. But generally we don't fill it to 16 ounces. We put 14 ounces in there. And to the consumer, that doesn't seem to make any difference, but to us it makes a lot of difference over a year. So just fill it up thus far." Well, you say, "He's my boss, and that's what he said, but that's wrong. He's asking me to participate, really, in fraud." So what do you do?

You would come to him and say, "Sir, may I have a moment of your time. I have a problem, and it is this. I cannot comfortably do this. And frankly, I'm not trying to say that you are being overtly dishonest, but it is a problem to me. And may I appeal to you that if this has to be done, somebody else must do it. Is there another job I can do? As a matter of fact, sir, would you give





me another job that's harder. I'll be willing to work an extra hour, if you're not causing me to do this." And you're not blaming him, you're not scolding him, you're not coming arrogantly. If a student is told to review a book, let's say the book has sexual overtones or it's a salacious book, but the English teacher says, "You must read this book." And the student is grieved.

The student goes to the teacher and says, "Teacher? After class..." He says, quietly, "Ma'am, may I appeal to you about something? You've asked me to read this book, and I know that you want me to have a good education. And I know that many people feel this is a part of a well-rounded education, but very honestly, it's grievous to me. Teacher, may I ask you this question? If I don't have to read this book, let me tell you what I will do. I will read two other books, not one but two, and of equal difficulty or greater difficulty. And I'll write a report on both of those books, if you'll give me the privilege not to read this book." And that person is not rebellious, they don't go in there and say, "This is filth, and I'm not going to read it, and you can't make me read it. And if you try, the school board will hear of it, and my dad will be down here."

Well, it'd be kind of horsey, but that's not the spirit of submission. So I think to have a submissive attitude and to have a creative alternative, is the best place to start. But then if a person finds themselves unable to comply, they may lose a job. They may take a failing grade. We say, "Well, a man's got to live." No, he's got to die, and he's got to face God. And there may come a time when we just say, "No, I'll not do it. I'll take the consequences, but I will not do it. I will not compromise."





SESSION 4: AUTHORITY IN THE HOME

INTERVIEWER 2:

Dr. Rogers, why is Satan on such a rampage about the family?

ADRIAN ROGERS:

Well, I think that Satan has leveled all of the artillery of hell against the family. Why? Because God created the family before government, before industry, before education, before the church. The basic unit of everything is the family. And if the devil can hurt us at home, he's hurt us everywhere. Jesus is a home-builder, and Satan is a home-wrecker. So I think that the faith that does not begin at home doesn't begin. As a matter of fact, God said, "If a man wants to be a pastor, he's got to be a home man. If a man know not how to take care of his own house, how shall he take care of the house of God?" So the faith that doesn't begin at home just doesn't begin.

INTERVIEWER 1:

What do you see as the greatest problems amongst pastors in light of your comment here related to home life?

ADRIAN ROGERS:

I think for two reasons. I think, number one, congregations put an unrealistic expectation on pastors, and I think pastors willingly accept it. Pastors want to go around with a great big S on their chest. Superman. And they don't want anybody to know they have problems and they have needs. I can remember when I was a young preacher and the phone would ring maybe at 3:00 in the morning, I'd say, "Hello," like, I've been reading the Book of Lamentations.

INTERVIEWER 1:

All night.

ADRIAN ROGERS:

... all night, and I have to sleep like everybody else. Lady saw me in the grocery store, she said, "Pastor, I didn't know you had to buy groceries." I said, "Yes, I have to buy groceries." But these unrealistic expectations on pastors, and then pastors willingly accept them, and they paint themselves into a corner. And then they get so busy doing these things. Most pastors I know are overworked and underpaid. Pastors are struggling trying to make ends meet, trying to please everybody, juggling all of these things, keeping everything up in the air, and they wake up in the morning wondering, "Who am I going to make angry today? Because if I don't go see Ms. Jones in the hospital, she's going to be upset. But if I don't go to this Sunday school thing, they're going to be upset. And if I'm not there for this and such, cut the ribbon for the soapbox derby, they're going to be upset." And the poor guy... Really, I've been there, I know what it is.

And then the wife. Can I do a little confession now?

INTERVIEWER 1:

Go for it.





ADRIAN ROGERS:

I'm going to tell you an episode that Joyce and I had in our lives. When I went to the First Baptist Church of Merritt Island, that's the space center, the church began to grow exponentially. People were moving in, young engineers, the souls are being saved, and our staff began to grow and I got other staff members and I'm working with them and I'm working from early in the morning to late at night in these staff meetings. I'm coming home. I'm wanting some home life. Well, Joyce, who's always been a partner with me in ministry, "What happened here? What happened there? What did you do? What did you say? Why are you doing it this way?" I didn't want to talk about it. I had had enough of that.

I wanted to come home and cocoon and kick back. I found myself kind of inching her out of my life there. Not willingly, not maliciously. As a matter of fact. I said, "Sweetheart, what do you need? What do you want? Here. But please let there be not separation of church and state, separation of church and home." And so I was kind of inching her out and there was some tension in our home. And it finally dawned on me that I had my priorities upside down. Not upside down, out of order. I had said, "All right, God, You're chief, You're wonderful. You're Lord." I've always believed that. And she's always believed that. Neither one of us have ever argued about that.

But then I began to equate God in the church and they're not the same. And I finally understood that the church is Jesus' bride, not mine. And I finally made up my mind that my priorities were God, Joyce, the church. Well, no. God, Joyce, the children, then the church. And I've told this church here, I didn't say it arrogantly, but I said, "Look, I'm not going to put you ahead of my family. You can get another pastor. I'm not going to get another wife." And so pastors are under the gun and they feel guilty even if they spend quality time with their wives. And then sometimes they're so busy at the church... When they have quality time, they're worn out. And by the way, I'm still preaching to myself about that because I have to take myself by the nap of the neck and say, "Adrian, stop it. Get over here and do some other things that are priorities also."

And this morning. Now, I've been very busy today, but this morning before I came down here, Joyce and I have walked for three miles and talked, and I listened to her heart today. And we've had fellowship and prayer together today. And there were some other things that needed to be done, but not more than that.

INTERVIEWER 1:

Tell us a little bit more about the way that you cultivate healthiness in your marriage.

ADRIAN ROGERS:

Well, I think it's a matter of priority. First of all, I'm deeply in love with the girl I'm married to. And our love is not a static thing. And I loved her with all my heart when I married her, but I love her even more now. But marriage is a constant struggle. And by God's grace, we have learned some things. Joyce has always, however, had a submissive spirit. And I've always tried to be a loving protecting husband. And I would die for her. And she knows it.

So, it is love that is so powerful. But I will say this; It's not our love that keeps our marriage together. It's our marriage that keeps our love together. I am so arrogant by nature. I am. I'm not trying to say that rhetorically. I am by nature, full of rotten pride and arrogance. And if Jesus did not make me humble myself down, and if I did not know that God has put us together in the bonds of holy matrimony, we probably would've gone separate directions. Reason? Psychologically, we are so different. We've taken these psychological tests, the things she's high in, I'm low in the things I'm low in, she's high in. And it makes an X on the chart. But yet it's been fun because of that bond of holy matrimony that keeps us together. And we're constantly adjusting, constantly learning. But again, I've written a whole chapter in the book





on Kingdom Authority on the home, and I did not write primarily about the woman being submissive. I've talked about the man assuming his responsibility.

Because I am convinced after these years of ministry, if the home is wrong, most likely it's because the man is wrong. And what we call rebellious wives is slacker husbands, failing husbands, husbands who have not assumed their loving responsibility of servant leadership.

INTERVIEWER 1:

And you said that in this series that in Ephesians 5 where it talks about the husband being the head of the home, it really refers to that he has the authority to be responsible for his wife. Is that-

ADRIAN ROGERS:

Absolutely. Absolutely. And headship is not privilege granted, it is responsibility assumed. It is not like I'm here as the head, so all of you serve me. No, I am here to assume the responsibility to see that my home is Christ-centered, and my assignment from God is to make Joyce a more radiantly beautiful Christian, just as Jesus takes the church to present it to himself, a glorious church without spot or wrinkle or any such thing.

INTERVIEWER 1:

I see problems in marriages oftentimes because of couples declaring that they heard this from God or that from God or whatever. Would you believe it's a true saying that outside of your personal walk with God and hearing from God by the Word and by the Spirit that the loudest voice of God in your life is your spouse?

ADRIAN ROGERS:

I'd never thought about it, but almost instantaneously I would say yes, that is true. Well, I would say there is... That God speaks to me, first of all by His Word, but the Bible doesn't tell us what college to go to, what car to buy, what city to live in, what church to pastor, what woman to marry. But God would never tell me to do something that is contrary to the word of God. For example, God would not tell me to divorce my wife because the Bible says God hates putting away... God would not tell me to marry an unsaved person for the Bible says, don't be unequally yoked together with unbelievers. So there is on the one hand, God's sovereign specific will given in the Bible, and then there's God's special will that we find by leadership. So how does God speak? He speaks to me primarily in the Bible.

Secondarily, I would not say Joyce, but I would say through the spirit, Jesus said that He will guide us, that He leads us. We talked about the Holy Spirit being the referee in our lives. And then I would say thirdly, yes, my wife. Now, a lot of times I don't like to hear it when she will say, "Adrian, have you thought about so-and-so, or..." I just don't get a good witness about that. And again, sometimes I will want to be a little recalcitrant, but generally, I would say that Joyce is... Well, not generally, yes, specifically, she would be the third major influence in my knowing the will of God for my life. And I don't try to make decisions for our family.

I believe I'm the head of our home. Right now, I cannot think of any big decision that I made unilaterally. I wouldn't think of doing it. Joyce and I would talk, we'd pray, we'd fast, and we come together on agreement. So to be the head does not mean that wisdom dies with me, or I unilaterally make decisions. I don't do that. I'd be a fool to do it because she's too much of a resource.





INTERVIEWER 2:

Going back to something you said, you mentioned humility. Where does humility come in dealing with our children as fathers?

ADRIAN ROGERS:

Humility is not thinking lowly of yourself. It is keeping yourself in perspective. Jesus said, "I'm meek and lowly in heart." But Jesus was humble. But He was not self-deprecating. It's an interesting thing in the 13th chapter of John where the Bible says Jesus, knowing that He came from God and was going to God, laid aside His garments, took a towel and washed His disciples' feet. And as I said in the thing, there's one thing you will never do when you're washing somebody's feet and that's look down on them. It's just a physical impossibility. You can't look down on somebody when you're washing their feet. Jesus washed His disciples feet knowing that He came from God and was going to God.

Now, how does that apply to the family? Kids need to know... Well not need to know. They will know that their parents are not perfect. What they need to know is that their parents are not phonies. I'm not afraid of anybody asking my children, "Is your daddy real?" I sure don't want them asking, "Is your daddy perfect?" Well, but is your daddy real? And I have no fear whatsoever behind my back in any situation, they will know that I love God. They know that mother loves God. They know that they know that we love them. They know we're real. We're not phonies. And kids can spot a phony. And humility is saying, I am what I am by the grace of God and not posturing and not swaggering, but being real. And when you make a mistake, admit it.

And our kids were in the car and we were going somewhere, and our younger son, who's now missionary, had the back window down and there was just a roar going through the car. I said, "David, put up the window." It's one of these push button windows that went up. After a while, I heard the roar again. I said, "David put up the window." And it went up, came down a third time. I put on my big voice. I said, "Son, you put that window up and you leave it up, or there's going to be serious trouble. Do you understand that?" "Yes, daddy." The window went up and I realized I'd been overbearing at that time. So I'm driving along and I could control his window from my seat. And I just reached over there and I let his window down. Joyce turned around like she'd been shot. She said, "David!"

She thought that World War III was about to begin. And then everybody realized what I'd done, and we just laughed and had a big time. To take the edge off a little bit. You don't want to be a tyrant. And I think if you be firm, be fair and be fun. The home will be what it ought to be. You are in charge, but you're not Little Lord Ha-Ha.





SESSION 5: THE AUTHORITY OF THE NAME OF JESUS

INTERVIEWER 1:

Let me ask you this. You made a statement in this session about Jesus doesn't wait for us to make Him Lord of our lives, to make Him Lord. Talk a little bit with us about that.

ADRIAN ROGERS:

Well, He is Lord. I hear people say, "You've trusted Christ as your Savior. Now you're ready to make Him your Lord." No. If He is not your Lord, He never has been your Savior. The Bible says, "Believe on the Lord Jesus Christ and thou shalt be saved." That, "If thou shalt confess with thy mouth, the Lord Jesus," literal Greek, Jesus is Lord, "If you will confess with your mouth, Jesus is Lord, and believe in your heart that God hath raised Him from the dead, you'll be saved." So all this prattle about Jesus being Savior and not being Lord, it's not biblical. Nowhere in the Bible are we ever told to accept Christ as your Savior.

Now, I won't again go to the mat with anybody who uses that terminology. I've used it frequently. But the Bible says, "You receive Christ as many as received Him." Now, when I got married to Joyce, I didn't receive her as something other than my wife. I received Joyce, all of her, and all that pertains to her I took. I told the group the other night, I said, "I do and I meant it, and I spent the rest of my life trying to figure out what I did when I said, 'I do,' but I meant it." Now since that time, I've learned a lot more about Joyce and a lot more about me. When I gave my heart to Jesus Christ as a teen, and I said, "I do," to Him, I meant it. Since that time, I've learned a whole lot more about Him and a whole lot more about me. I've done more repenting after I got saved than ever did when I got saved. But I did not have my fingers crossed when I came to Jesus Christ.

So what a lot of these people mean, I think, about making Him Lord, their motive is correct. But what they're saying, I think, is you need to know Him better. You need to make a fuller surrender. I heard a beautiful story about the Koh-I-Noor Diamond. When I went to the tower there in London. I wanted to see that diamond. I made a special trip to see that diamond, because I'd read about it. Beautiful diamond. It was given to the Queen of England by a Punjab prince, beautiful diamond. This boy prince gave the diamond to the queen when he was a child.

Later on, he grew up to be a man, and he went to the room where the crown jewels were kept and said, "I want to see that diamond." And they wondered, "Is he going to ask for it back? Does he think he made a mistake as a child?" But protocol said they had to let him hold it. He held it in his hand and looked at it, and then said to the queen, "When I was a child, I gave you this diamond and I meant it." But he said, "I did not understand its value. Now as a grown man, understanding the intrinsic worth, I want one more time to give it to you."

ADRIAN ROGERS:

I thought, I've done that to Jesus, "Lord, when I was a youngster, I gave You my heart. I meant it. But one more time, Lord Jesus, I just want to say I give You my heart and my life." I think some people may call that, "Making Him Lord," but you're too late for that. God made Him Lord, and you were never really saved if you did not mean as much as you knew then that He's Lord. But we just learn so much more about Him as we go on.

INTERVIEWER 1:

Yeah, and He's gracious to us.





ADRIAN ROGERS:

Yes, and He's gracious.

INTERVIEWER 1:

That's good.

INTERVIEWER 2:

You said that when we receive Christ as Lord, when we receive Him, period, that's the last independent decision we ever make. Now, my trouble is that I've made a whole bunch of independent decisions since then.

ADRIAN ROGERS:

Sure.

INTERVIEWER 2:

Explain that?

ADRIAN ROGERS:

Well, I should have said that is the last independent decision we have any right to make.

INTERVIEWER 1:

Amen.

ADRIAN ROGERS:

But many of us, especially the man in this chair, have made many independent decisions apart from Him. And we'll live to rue every one of them if we not already have.

INTERVIEWER 2:

[Inaudible 00:05:02].

ADRIAN ROGERS:

But no, when He saves us and we give ourselves to Him, He doesn't fix us where we can't sin anymore, but He fixes us where we can't sin and enjoy it anymore. Sooner or later we see that we made a mistake by not yielding to His Lordship, and wish we had done it sooner.

INTERVIEWER 2:

My feeling is this, that a huge, maybe the vast majority of Christians understand enough of Jesus' Lordship to know that He is way up here, and they feel so low down here. What would you say to them? I am saying, speaking to those defeated, I think most Christians are just so defeated. They've just really given up, and don't think it's possible for them to be who God wants them to be.

ADRIAN ROGERS:

Well, that comes back to a refrain that's come through all of these talks. We have to understand who we are in Christ. And if you'll read the first chapters of Ephesians, Paul is saying, "Oh God, open their eyes. Help them to see that they're seated with Jesus in the Heavens. When Jesus died, He died for me. So I died with Him. His death had my name on it.





When Jesus was buried, my sin was buried with Him, because I was buried with Christ. When Jesus was raised, I was raised with Him because I was in Him. When He has ascended, I have ascended with Him. We are seated with Him in the Heavens." So we are co-enthroned with the Lord Jesus Christ. When we see that, that we have this authority, that's what Paul is saying, "God open their eyes that they might understand this truth."

The Bible says concerning us, one of incredible statements, that, "He is not ashamed to call us brethren," a brother to Jesus. Well, if I'm a brother to Jesus, then I'm next of kin to the Holy Trinity. We're somebody. We are kings and priests, literally a kingdom of priests. The me I see is the me I'll be. If I see myself as a sinner saved by grace, which technically could be argued that's what I am. But the Bible never calls us, "A sinner saved by grace." The Bible calls us, "The righteousness of God in Christ." Have you ever tried to lead somebody to Christ, and they wouldn't get saved because they could not accept the fact that they're sinners, they won't accept their sinner-ship. Some Christians never get victory because they won't accept the sainthood.

INTERVIEWER 1:

Amen.

ADRIAN ROGERS:

They won't accept who they are in the Lord Jesus Christ. And the me I see is the me I'll be. When I realize who I am in the Lord Jesus Christ, and see the incredible privilege that we have, and we're children of the King, we need to live like it. Now, I hear some people say, "Well, I'm a child of the King, means I need a Cadillac." See then a completely ... Every truth can be taken and twisted. No, Kingdom authority is not cash, Cadillacs, and comfort. Kingdom authority is living the Christ life and having victory over the world of flesh and the devil. That's what it is. But we need to see who we are, and we go around with this hangover expression, and this defeatism, "Woe is me. And oh God, I hope I can make it to the rapture." We're singing, "Hold the fort," and we ought to be singing, "Onwards Christian soldiers."

INTERVIEWER 2:

Amen.





SESSION 6: OVERCOMING SATAN THROUGH SPIRITUAL AUTHORITY

ADRIAN ROGERS:

We were talking at lunch about the first chapter of Ephesians, and I think about verse six that says, five and six, "He's done this to the praise of the glory of His grace, wherein He hath made us accepted in the beloved." The beloved is Jesus. I'm accepted in Christ.

Now, let me show you something here. All right, first of all, God accepts me. That is grace. That is grace. God doesn't love me because I'm valuable. I'm valuable because He loves me. God accepts me. That is grace. Faith is my acceptance of God's acceptance of me. Now, I accept that God has accepted me. That's faith. All right. Now, grace, God accepts me. Faith, I accept that He accepts me. Peace, now I accept me. Because He has accepted me, I accept me. I know who I am by the grace of God, and the peace of God is in my heart because I have accepted that God has accepted me. I am at peace with myself. Now, I accept me.

Some people say you're not supposed to love yourself. Well, that's crazy. I am to love others as I love myself. Now, if I don't love me, how can I love you? Now, I don't mean I stand in front of the mirror and sing how great thou art. That's sick if you do that. I know who I am in Christ. I accept me. I am what I am by the grace of God. That's peace. Now, grace, He accepts me. Faith, I accept that He accepts me. Peace, I accept me. Now, love, I can accept you. Once I know who I am, then I can love you as myself, and I don't have to worry about loving you because there's plenty of me to go around. Because God is pouring His love into me, I'm not diminished. I don't have to lord it over you. I can really love with genuine love because He is loving through me, and the love of God is shed abroad in our hearts by the Holy Ghost.

Grace, He accepts me. Faith, I accept that He accepts me. Peace, I accept me. Love, I accept you, and I can't really love until I've taken that step. Fellowship, now you accept me. For the first time, I am a person that you see reality in and you can accept me because I'm not trying to conjure, manipulate or maneuver you. I am what I am, and you say, "Hey, I feel good being around him," and that's what an individual, I think, that's living with kingdom authority would be like.

INTERVIEWER 1:

That's great.

ADRIAN ROGERS:

Then we have that what the Bible calls koinonia, that fellowship in the Lord Jesus Christ.

INTERVIEWER 1:

That is magnificent because we started out with rebellion. That's the problem that has got us and this planet and everything else in the shape it's in. To move from rebellion and isolation and all of that to that life you just described, I mean, it just doesn't get much better than that.

ADRIAN ROGERS:

That's right. Praise the Lord. Yeah.

INTERVIEWER 1:

Sin of commission is one thing, but, of course, one of the worst of sins is unbelief, and that's much more subtle. What about doing battle with Satan, with unbelief in our lives? What does that do to us?





ADRIAN ROGERS:

The Bible says, "Take the shield of faith, wherewith you will quench all the fiery darts of the wicked." If you don't have faith, you have no shield, and Satan can come in. It's the shield of faith. It's that thing that keeps you from being vulnerable to his fiery darts of doubt. Unbelief is not a minor sin. We like to think that drunkenness and stealing and violence are the major sins, but all of those are only subsets of the major sin, which is unbelief. All other sins come out of unbelief. If I tell a lie, it's because I can't trust God to work the situation out. Whatever it is, they're all sin. Unbelief is the mother sin, the father sin, the parents sin, the sin of sins and is the one sin today that condemns us.

He that believes on Him is not condemned, but he that believeth not is condemned already because he has not believed, so don't go against Satan with unbelief. Again, people don't need to get so tied up to say, oh, I may not be perfect, so, therefore, I may not be believing enough or I may not be pure enough and so, therefore, I cannot live with spiritual authority. That's just an overkill that we don't need to be bound up in. The only kind of sin that I need to worry about is what the Holy Spirit convicts me of. If there's something wrong in my heart, He'll tell me.

INTERVIEWER 2:

Yeah. That's good.

ADRIAN ROGERS:

People need to learn the difference between conviction and accusation. The Holy Spirit convicts. The devil accuses. The devil will accuse you in two ways. Number one, he may accuse you of sin that's already been forgiven. It wants to try to bring you into double jeopardy and to dig up what God has buried or, else, he will accuse you of nothing with specificity but everything in generality. You hear people say, "Lord, if I have sinned, forgive me. I know I'm not perfect," or whatever, but, listen, that's Satanic accusation. How does the Holy Spirit convict? That's the way the devil accuses.

The Holy Spirit will never convict you of sin that's already been confessed, forgiven and cleansed. He'll never bring you into double jeopardy. If He does convict of sin, when He does, He will convict with specificity. He'll say, "Adrian, you exaggerated," or, "You were rude to that person," or whatever, and then if we confess our sins, it doesn't say "our sin", 1 John 1:9, but, "Our sins," in other words, not just say, "Lord, I'm a sinner. Forgive me." No. "Lord, I was rude to my wife. Lord, forgive me." We name it and nail it because the Holy Spirit of God has convicted us. He will convict us legitimately only the sin that has not been confessed and forsaken. He will convict us specifically. He will tell us exactly what it is. We won't have to guess about it, and then He will convict us redemptively so that it might cleanse us. He's not interested in beating up on us, but He wants us to have fellowship with the Father.

Now, the devil accuses illegitimately generally rather than specifically, and condemningly rather than redemptively. Satanic accusation leads to remorse and defeat. Holy Spirit conviction leads to confession and victory. When we're talking about going against the devil, no, don't go with un-confessed, un-repent sin, but don't get so muscle-bound spiritually that you're afraid to move like this, "Well, who knows what it is, but there might be something in my heart and in my life, so I just can't do anything," and you get paralyzed. The Holy Spirit is perfectly capable of putting His finger in the sore spot and pushing.

When you lose the peace of God, say why did I lose it? What is it? Name it and nail it. Confess it. Forsake it. Bury it in the grave of God's forgetfulness. Praise the Lord and go.

INTERVIEWER 2:

This is where I think what you're talking about is our relationship with God. Again, sometimes, I think we can get mechanical and just say, "Well, if I apply this truth or this principle," it





becomes the heavenly computer in the sky. You're talking about having real, genuine relationship with Jesus where He will nudge you, He will speak to you and, as we walk that way, we can live in victory.

ADRIAN ROGERS:

Precisely. The victorious life, as we tried to say before, is not living in perfection. None is perfect. The victorious life is really the life of beginning again over and over again. Day by day, our hearts are renewed. Day by day, we are being filled with the Holy Spirit. Day by day, we are confessing, and we keep short account with God and keep the pillar of cloud and the pillar fire in sight, and they just don't ever live independent of God, which is pride.

